

Buddhist System in Modal Stance



By Shomit Sirohi

Introduction

Simple language games then which becomes formalism – which then produces a modal perspective in Nagarjuna and Buddhism in the past – which is still the essence of Buddhism – that it is simple to be a Buddhist, though it is also a history of difficult lives which then is what is called Nirvana being a simple thing – like listening to a woman ‘ya.’

I. Nagarjuna

A number of developing forms in Nagarjuna of prakrit simple Hindi scripture which then becomes a full system of Buddhism and even Buddhist forms of life which then is the modal stance which is simple prakrit ritual life – the forms of developing baths, and even healthcare and meditation, with Buddhist monasteries and forms of travelling which develops the philosophical system as based first on modal stance of the Indian substance – produce a set, after set progress of in fact prakrit life.

II. Buddhist System of Spiritual Philosophy

In a principled substance-mode and attribute of a Indian substance there is also a modal perspective in the Buddhist formalism which is about a mediation into a structure as its modal practice which though is more ascetic – and more creative which then is the Tibetan system – a creative substance-mode and attribute system. It means to be the most creative person, Kripke argues, but also with philosophy. I call this the formal structure of a labouring Nagarjuna Hindi creativity, which becomes the Tibetan spiritual philosophy of Dalai Lama and this becomes in turn the underlabourer for Kripke or Quine and Carnap especially as a modal perspective of logic and strong logician

behaviour in fact – like a dialectician is a logician so are Kripke, Quine and Carnap – it is then a logical question which though is actually a spiritual question.

III. Modal Perspective therefore – the modal perspective then applied.

In fact the three labouring, underlabouring and philosophical perspectives then are applied and followed as Satya-Buddhism in fact – the philological exercise of a simple truth in ‘ya’ speaking women which though is Buddhist, in the sense of truth-functions in Wittgenstein as well – a simple language game which then is also a linguistics which goes with Rorty on the linguistic life of Buddhists – simply creative, and then complex and simple utopianism.